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The Outlook

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of Missions



THE WAY THE MAN OF SORROWS TROD

The Outlook of Missions

SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States

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The Outlook of the Month

Note.—The editors of the several departments have decided that there shall be a definite emphasis on some major missionary activity in each issue. This page is devoted to this monthly emphasis.

Evangelism

THE word EVANGELISM does not occur in the New Testament, neither is it found in Classical Greek. The word EVANGELIST occurs three times in the New Testament. From these references it appears that the evangelist was an itinerant preacher who went abroad proclaiming the gospel to those who had not heard it. He usually visited new communities and preached the gospel to them.

The evangelist, therefore, was a Missionary. The work which he did was real evangelism. He went about evangelizing, which means preaching the glad tidings. The message of the early evangelists was salvation. It was through their efforts and the efforts of those associated with them that the early Church spread and grew mightily. Through the "foolishness of preaching" many were being saved.

As such, therefore, evangelism needs no defense. It is at once the primary business of the Church and the most urgent need of our times. It forms the very heart of the Missionary enterprise whether at home or abroad.

In the foreign field the evangelistic work bulges very large. At least twenty-one of our Foreign Missionaries are engaged in definite, specific evangelistic work. Besides these there are many "native" evangelists who go about preaching good news.

In the home field every Home Missionary is in a real sense an evangelist. Home Missions in its range and reach embraces underprivileged groups and communities who otherwise might be deprived of gospel privileges.

The winning of souls for Christ is the chief business of the Church. The Lenten Season is the most opportune time for the stressing of a strong and sane evangelism in all of our churches.

CHARLES E. SCHAEFFER.



THIS LETS YOU IN

on

a Very Special Offer
to Any Church Organization

A commission of 25c for every NEW Subscription to THE OUTLOOK OF MISSIONS received before July 1, 1934. Mention Organization when remitting.

The Quiet Hour

JULIA HALL BARTHOLOMEW

Go ye therefore, and teach all nations . . . and lo, I am with you always, even unto the end of the world. MATT. 28: 19-20.

Still, all day, the iron wheels go onward,
Grinding life down from its mark;
And the children's souls, which God is calling sun-
ward,
Spin on blindly in the dark.
—E. B. BROWNING.

Already the idea is beginning to glimmer that
heroic stuff is far more evenly distributed throughout
the throng than we had supposed.
—ROBERT HAVEN SCHAUFFLER.

For where there's soil to dig and folk to hoe,
Warm rain in spring, in winter crisp, clean snow,
There some day, in a cup of tangled green,
A single perfect flower may be seen.
—HARBOR ALLEN.

A generous prayer is never presented in vain; the
petition may be refused, but the petitioner is always,
I believe, rewarded by some gracious visitation.
—ROBERT LOUIS STEVENSON.

Beauty does something to us which nothing else
does so easily and so well.
—LOUIS E. BISCH.

"There is a land beyond the setting sun,
A land for every sorrow-laden one,
Where death is dead and endless life begun."

. . . So through the clouds of Calvary there shines
His face, and I believe that Evil dies,
And Good lives on, loves on, and conquers all.
—STADDERT KENNEDY.

"He touched life at many angles and left a definite
impress."

I will sit here and let the balm of beauty
Fall on my spirit, giving me release
From the dull ache of crowding irksome duty.
—ANNE CAMPBELL.

And down every byway
Where I've taken my way
I've met love a-smiling—for
Love's in my heart.
—DANA BURNETT.

Love, whether it be the attraction of Truth, or
pure, simple, elemental love, always opens up the
intellect and gives it the freedom of genius.
—ERNEST DIMNET.

Christianity is delightfully normal in its social
operations, and enlarges all best things in their
capacity of receptivity and enjoyment.
—WILLIAM A. QUAYLE.

O, may I live in pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self.
—GEORGE ELIOT.

"Christianity is a day-laborer, and joins with the
Christ, the great philanthropist, in lifting the laborer
out of the ranks of machinery into the ranks of
manhood."

And Christ Who died upon a tree
That death had stricken bare,
Comes beautifully back to me
In blossoms everywhere.
—DAVID MORTON.

"I lay
My life before His cross, believing all
His word hath taught me, which doth gloss
His beauty back to men. I kneel, I pray;
My prayer defends me till the shadows fall."

The Prayer

OUR heavenly Father, forgive our faltering faith, our forgetfulness of Thy promises; stir our hearts to renewed trust, and renewed energy for Thy Kingdom, with deeper consciousness of Thy guidance.
Amen.

The Outlook of Missions

VOLUME XXVI

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NUMBER 3

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

Reflections of One of China's Foremost Christians

DR. C. Y. CHENG

An Unlimited Field of Service

RURAL reconstruction is occupying the heart and mind of not a few of China's best people at the present time both within and without the Christian Church. "Go to the people" is still the slogan of the thoughtful element of China as the most fertile but much neglected field of action. In connection with the Five Year Movement, the National Christian Council has given a great deal of its time and thought to the developing of the rural church. The fact that probably more than 85 per cent of the Chinese people live in rural regions and that every form of service for enlightenment and progress in the rural districts is demanding workers to come over and help, is a great challenge to the Christian Church to be of practical service to the rural population of China. It is believed that the attempt to overcome illiteracy, which is one of the greatest drawbacks of the Chinese nation, may be one of the best means of introducing measures for rural reconstruction. About a month before the Biennial Meeting a very significant conference was held at Tinghsien to plan for a practical program for the rural parish in line with Dr. Butterfield's suggestions made to us two years ago. People's interest in the institute was so great that though it was planned for 80 people only, no fewer than 180 came from fourteen or more provinces including 36 missionaries, and delegates from distant Szechwan, Kwangtung and Fukien provinces. It was heartening to hear the men who have returned from this institute reporting enthusiastically their experience in the North. It is definitely hoped that as these delegates return to their home actual work may be started for the elimination of illiteracy and the adoption of a complete program for the rural churches. It was also significant that in this endeavor Christians and non-Christians are working hand in hand. This may be taken as an indication of yet greater cooperation between the various

forces that are seeking for the remaking of China.

The Ministry of Giving

One of the eight emphases in the Five Year Movement is that on Christian Stewardship. A small beginning has already been made to bring this matter before the attention of the Christians and Churches and we hope that not a few have definitely pledged themselves to practice Christian stewardship. The matter was considered again at the recent Biennial

(Continued on Page 82)



EVANGELIST SWEN OF THE YUNGSUI-PAOTSING
FIELD, CHINA

"SAINT PAUL OF WEST HUNAN"

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Note the Change!

A FEW years ago the Board of Home Missions carried forward a very extensive work in the City of Dayton, Ohio, and vicinity. The Board then gave support to the Hale Memorial Church, to Heidelberg, to Corinth Boulevard, to Ohmer Park, to David's Church, to Zion's Church, Moraine City, to Pleasant Valley, to the Hungarian Church in Dayton and the Hungarian work in Middletown. This appeared to be a rather heavy program for one community. But what has happened? Hale Memorial went to self-support, so did David's and Zion's at Moraine City, so did the Hungarian Church in Dayton. By an arrangement of Classis, Ohmer Park and Corinth Boulevard are being regularly supplied without any appropriation from the Board, Heidelberg Church assumes the full support of its pastor from January 1, so that there remains only Pleasant Valley for a regular appropriation. Middletown Hungarian is served by a student to whom the Board pays a small amount, and the Deaconess in the Dayton Hungarian Church, whose salary is provided for by the Woman's Missionary Society.

* * *

The new church at Pleasant Valley, Dayton, Ohio, which was erected at a cost of

\$12,000, and the money for which was provided by the Woman's Missionary Society and by the Home Mission Day Offerings of 1931, will be dedicated on Sunday, March 4th. The Missionary, Rev. L. Veith, has accomplished a fine piece of work amid many difficulties and obstacles.

* * *

A Missionary Conference was held in Central Theological Seminary, Dayton, Ohio, on February 9th. The speakers were the Secretaries of our Boards of Home and Foreign Missions, Drs. Charles E. Schaeffer and Arthur V. Casselman. A similar conference was held in the interests of Home Missions in the Theological Seminary at Lancaster, Pa., March 1st and 2nd. Drs. Schaeffer and DeLong had charge of the same.

* * *

Three of our Hungarian ministers on February 27th received the honorary degree of Doctor of Divinity from Franklin and Marshall College, viz: Francis Ujlaky, of Toledo, Ohio; Geza Takaro, of New York City; Julius Meleg, of McKeesport, Pa. The occasion was the conferring of the Hungarian Cross of Merit from the Hungarian Government through its Ambassador, Hon. John Pelenyi, upon Dr. Henry Harbaugh Apple, President



SUMMER VACATION SCHOOL, FIRST (JAPANESE) REFORMED CHURCH, SAN FRANCISCO, CAL



SUNDAY SCHOOL OF REFORMED CHURCH AT REDWOOD CITY, CAL.

of Franklin and Marshall College, Lancaster, Pa., in recognition of the distinguished service rendered by Dr. Apple in the education of Hungarian students in America. THE OUTLOOK OF MISSIONS extends hearty congratulations to Dr. Apple and also to the Hungarian ministers who were honored on this occasion.

* * *

Some inquiries have been received as to how the Community House belonging to the Japanese Reformed Church in San Francisco, California, is being used. A recent report from Rev. H. Y. Saito, the Director of Religious Education in that congregation informs us that the Educational Building or Community House is utilized practically every day

and night. Various organizations and classes meet during the day as well as during the evening hours. The gymnasium is open every evening from 8 to 10 o'clock except Wednesday and Sunday. Basketball practice is held by different teams in the Church, and usually games are scheduled for Saturday evening, and Mr. Saito reports that they have the best team among the Japanese in Northern California. In addition to his preaching, teaching and social work among the Japanese community, Mr. Saito is making steady progress with his work at the Mission points in San Mateo and at Redwood City, which are under the care of the San Francisco congregation.

The Fellowship of Prayer

SIXTEEN years ago, under the leadership of Dr. F. L. Fagley, of the Commission of Evangelism and Devotional Life of the Congregational Church, the first "Fellowship of Prayer" was issued. Later on, the Commission of Evangelism of the Federal Council of the Churches of Christ in America co-operated with the Commission of the Congregational Church in giving this type of devotional literature a much wider circulation. During these years the thing has grown in popularity and in usage, until now it is being used as a devotional manual in practically all the Protestant denominations in America. Thus its circulation reaches into the millions of

copies and serves as a guide for the devotional life of many thousands of people during the Lenten period. The subject matter of the Manual has always been prepared with the greatest care by men who have shown peculiar qualifications for a work of this kind.

This year's "Fellowship of Prayer" has been written by Dr. Charles E. Jefferson, the former pastor of the Broadway Tabernacle in New York City, who is regarded as one of the most inspiring Christian leaders in America. His name alone should commend the booklet to our entire Protestant constituency. From February 14 to April, covering the

entire Lenten and Holy Week Season, up to Easter, there are provided for each day brief meditations on some suitable passage of Scripture, followed by a brief prayer. The entire series of meditations centers around the general theme: "Men ought always to

pray." The manual sells at three cents per copy or at a lower cost when ordered in larger quantities. It can be secured from the office of the Federal Council in New York or from the headquarters of the Reformed Church in the Schaff Building, Philadelphia.

Notes from Missions in the Department of the Northwest

THEODORE P. BOLLIGER

Vegreville-Martins, Alberta. The missionary, Rev. William Korn, reports that the church attendance is very good, that most of the families in the parish observe a daily devotional period, but laments the fact that worldly gayeties still have a stranglehold on so many of the members. As many of the parents speak English with their children at home, the transition to English preaching is inevitable. The economic situation has been very difficult and little money is in circulation; nevertheless, at the harvest home service one of the congregations brought an offering of \$104. The pastor says, "During the past year, my two congregations paid a total of only \$227 towards my salary." Since the Board of Home Missions also is in arrears for about a year in the payment of the promised support, his comment, "There has been great scarcity in the parsonage, but we dare not complain; especially when we think of our poor, starving fellow-believers in Russia," comes as an arousing challenge. Perhaps the arrival of a son — Traugott Albert — in November, helped to keep the parsonage cheerful. At least the missionary wrote a little later, "Because God's faithfulness cannot fail, we enter the new year without fear; for His power is still made perfect in our weakness."

Duff, Sask. The Duff community had a pretty good harvest last year; though the prices have been very low, still the farmer has been able to breathe more easily. The western part of Saskatchewan was less fortunate, for drought, hot winds and grasshoppers utterly destroyed everything there. The Wolseley-Grenfell-Duff communities are blessed with an abundance of trees, which furnish a cheap and plentiful fuel supply. With enough food and fuel, the people manage to pull through; though many have been unable to pay their taxes. Rev. Paul Wiegand is the pastor.

Wolseley, Sask., is a small congregation which has been served for years in connection with other congregations, thus receiving a

visit of the pastor only every two or three weeks. No one expected to see the day again, when a pastor would live in their midst. But last year a dozen young men graduated from the Mission House Seminary, and only three or four found a field of service. One of the men who could find no place to preach the Word was John Schlamp, who was born in Canada. He was ready to serve the Wolseley congregation, without any stipulated salary, and agreed to be satisfied with the freewill contributions brought by the people. How the experiment will work remains to be seen; but in the meanwhile the congregation has regular services, the minister has a place of labor, and with mutual forbearance and cooperation the plan should be helpful.

Somewhere in Canada. This region has suffered for years from drought, hot winds



MARTIN'S REFORMED CHURCH,
VEGREVILLE, CANADA



SECOND REFORMED CHURCH,
PORTLAND, OREGON

and grasshoppers. Congregations which had been promising have dwindled. Nearly every family that is left has been dependent on government aid. The missionary is a man of fine ability and unusual consecration. The congregations have been able to do but little, the Board of Home Missions could send no support for many weary months, until the accumulated arrearages amounted to a year's appropriation. There was no money nor fuel at the parsonage. In their desperate plight the pastor and his wife went out on the prairies with bags to gather up "buffalo chips" for fuel. For the sake of the uninitiated, it should be explained that this term was in common usage throughout the West, among the earlier pioneers, to designate the dried dung of the buffalos and the cattle, which often was the only fuel available for cooking the scanty meals. Our missionaries were reduced to such straits, that they were forced to follow the example of the pioneers of a generation ago. And this happened in the year 1933. But never a word of complaint came from them; in fact, it was from others that the real state of affairs was learned. Is

it possible that our Church can permit such a thing to happen again!

Medina, N. D. The Medina Mission consists of three congregations with Rev. Gottlob Gaiser as pastor; but when the neighboring self-supporting Streeter charge with its four congregations became vacant nearly two years ago that region had been so impoverished that this charge was unable to call another pastor. Thereupon they begged Rev. Mr. Gaiser to serve them also. Seven congregations scattered over about four hundred square miles look like an impossible task, but the total membership is only about 250 communicants. By preaching three times every Sunday, and also conducting some services during the week, Mr. Gaiser has been able to keep in close touch with his parish. The missionary has no car of his own; hence, the people have been taking him to and fro so that he can meet his various appointments. The greatest hardship of the missionary has been the continued serious illness of his wife during many months. It would not have been possible for him to carry on without the loyal assistance of the good women of his parish, as he joyfully acknowledges, "I have faithful souls here in the home congregation, who are helping me nobly in caring for my wife; so that I do not feel forsaken. My seeming misfortune has turned out to be a lesser good fortune. In the light of eternity, we shall see things clearly."

Portland, Oregon, Second Church. The little chapel in which Rev. George F. Zinn preaches has been hopelessly outgrown. There is no room for the Sunday School; even when the parsonage also is commandeered. The people are anxious to relocate, but prevailing economic conditions have caused delays. But even adversities have their uses, for the missionary declares: "I have learned to live as simply and economically as the humblest folk within our parish and neighborhood. This has established a spirit of equality which has led the people to receive me as a brother to whom one may tell all the trials and hardships of life. This has given an opportunity to bring the gospel of encouragement and hope which would not have been possible otherwise. That we have been able to carry on is due to the fact, that some of these humble folk, out of their poverty, have given generously and sacrificially to the cause of the church. I have in mind especially a family of four where all had been seriously ill last winter. This gave us the chance to do

a little for them. Since then, because of appreciation for the service rendered, they have shown their loyalty to the church and to us in a really munificent way. There is no one in our congregation who would permit the pastor to suffer, so long as there is anything to share with him. That compensates us for some of the difficult days."

Appleton, Wis. Rev. E. F. Franz, missionary. The financial conditions of the membership did not improve during the last year, but rather have become more precarious. The total income of the missionary for last year,

from all sources was barely \$600. In spite of all possible curtailments, even the most urgent obligations could not be met. This has placed a great burden upon the minister and his household; but, nevertheless, the pastor declares, "The faithful ones are still hoping, working and praying. Several families were added to the membership. Other additions are in sight. Some visitors are present at practically every service. Last summer a daily vacation Bible school was conducted with an enrollment of nineteen. The venture proved a success, as the interest was all one could expect."

Men and Missions

THIS is the title of a book written by a well-known journalist, W. T. Ellis, of Swarthmore, Pa., which was published about a quarter of a century ago. It was inspired doubtless by the popularity of the Laymen's Missionary Movement which sprang up about the same time. The objectives of that movement were of a very high and worthy order and enlisted the activities of a large portion of the male members of our Protestant congregations. For some reason or other the interest in the movement gradually declined, until the Movement as such ceased to function. That this was to be regretted goes without saying. Perhaps the main objective of the Movement was too circumscribed, too limited, to guarantee the continued interest on the part of our laymen. Other factors in our American Church life came to challenge the attention of our men. But it has been felt right along that the manhood of our Church should be definitely enlisted in Kingdom work. The women had long since organized themselves for definite service and were proving themselves an indispensable ally in behalf of the Missionary enterprise of the Church. But the men were not thus organized. Their efforts could not be specifically registered in the general program of the Church. Consequently, in order to meet this need, a group of laymen met in the early part of 1929 and organized the Reformed Churchmen's League. The General Synod at Indianapolis in 1929 accorded the League its hearty endorsement and gave it official standing in the Reformed Church. The objectives of the League were three in number: Missions, Evangelism and Stewardship. The plan of organization involved a central body with local chapters in

the congregations of the Reformed Church. It was hoped that there would be a ready response to this challenge and that Chapters would be formed in practically every congregation. But this expectation has not as yet been realized. The vast majority of our men have not identified themselves with the League and therefore its objectives cannot as yet be fully met.

It has always been a problem how to enlist the co-operative efforts of the men of the Church. Forty years ago Dr. Rufus W. Miller organized "The Brotherhood of Andrew and Philip," which had as its main objectives, personal devotion and personal evangelism. But the Brotherhood had only a brief existence. It was swallowed up with several other movements into a Young People's organization, which for a while functioned as a distinct entity in the denomination, but later on became a department of the Board of Christian Education.

Just why the Reformed Church has not been more successful in its men's work is not altogether clear. Some other denominations have met with better success. The Evangelical Synod of North America has a very strong and vigorous men's association. The Men's Brotherhood, as it is called, has a membership of over 25,000. The Roman Catholics, as we know, have a tremendously large and effective men's movement.

Perhaps the reason why the Reformed Church has hitherto so largely failed in this direction is the fact that no definite task has ever been assigned to the men of the Church, and the additional fact that they have not been trained and educated to do a specific thing. The objectives of the Reformed

Churchmen's League: Missions, Evangelism and Stewardship, are abstract terms. They lack concreteness. They are general terms and have no particular ends. Men will never rally around generalities. The women of our Church might well teach our men a lesson. The Woman's Missionary Society of the General Synod has certain definite objectives which inspire to active effort. In the Foreign Mission field they assist in the support of Miyagi College at Sendai, Japan, as well as Kindergarten and Evangelistic work; they have assumed the foreign support of Chen Teh Girls' School in Shenchow, China, as well as that of the nurses and medical work in China; they likewise assist in the support of the Girls' and Boys' Schools in Baghdad, Iraq. They support Missionaries whose names are on their books and in their literature, and in their Prayer Calendar. In the Home Mission field they support the Deaconesses, whose names are known, also the Indian School at Neillsville, Wisconsin. They have definite objects for which they raise money. All their efforts center around personalities and concrete objects. This accounts for the large number of supporters which the women gather into their organization and for the liberal sums of money which they contribute towards these objects.

But the men of our Church lack definiteness. The challenge of the concrete is wanting. Here, then, is a resource in the Church which remains undeveloped, unused. The needs in the Church and the available but unused resources of the Church are not brought together. The men have the power, but the power is not harnessed to a specific chariot. "The Spirit said unto Philip: Go near, and join thyself to *this* chariot." The sporadic effort put forth here and there soon evaporates and does not register itself effectively. A few wheels go round, but they drive nothing. They are not properly geared. The corrective for this is to assign a definite task to the men and then mobilize them for the accomplishing of the same. There are at least 100,000 men in the Reformed Church, men who have the interests of the Church at heart. Why not challenge these men, through the Churchmen's League if you will, to undertake a man-sized job in the Church? Here are our Boards of Home and Foreign Missions struggling for their very existence, frantically appealing to the Church for help, and our men sit by complacently! Here are 200 Missionaries in the Home field whose salaries have not been paid; the Church owes them

\$150,000. Why should not the manhood of the Reformed Church come forward and say to the Board of Home Missions: "We will lift this burden for you, we will gather \$100,000 and more, from the 100,000 men in the Reformed Church." Let them do this in the course of a year, if necessary. Then later on let them do a similar thing for the Board of Foreign Missions, and still later for the other Boards of the Church. If Chapters were organized in every congregation enlisting the men of the Church and definitely challenging them for these concrete objects there would be a new spirit manifesting itself, a new sense of loyalty to the Church would follow, and a religious revival break out in every congregation.

Of course, this cannot be achieved over night. It must be preceded by a period of discipline and education. Reference was made previously in this article to the men's movement among the Roman Catholics. That movement did not just so happen. There is a reason for it. We may well lay it to heart. Every week-end, from Friday to Sunday, a group of laymen, possibly twenty-five or thirty, under an efficient leader, are taken into a "retreat." There for two solid days these men are exposed to the claims, the call, the challenge of the Church. They are indoctrinated in the faith of the Church, and their own responsibilities in love and loyalty to the Church are laid upon their consciences. Week after week different groups are brought into such "retreat," until more than 3,500 men in the Philadelphia area alone are thus vitally influenced. It is reported that when these men retire from the "retreat" they are ready to give the last ounce of devotion and the last farthing to the work of the Church.

Things do not happen just by chance. We can have a men's movement in the Reformed Church if we are ready to pay the price. Such a movement would be worth while. It would rally our men, it would release our manpower, it would lift crushing burdens, it would open springs in the desert, it would provide the garment of praise for the spirit of heaviness, it would send hope and cheer down along the whole line of our Home Missionaries, their little ones would leap for joy, and far off across the seas our "Messengers" would take fresh courage and rejoice like those that hail the break of a new day.

"Rise up, O men of God!

The Church for you doth wait,
Her strength unequal to her task;
Rise up and make her great!"

Observations of the Treasurer

J. S. WISE

I DO not like to be forever stressing the financial needs of the Board. There are many other interesting matters of most vital importance to the Home Missionary program to write about; but the many financial and complicated daily problems are so acute that everything else must be banished from my thinking. These problems are greatly accentuated because of occasional thoughtless and unkind statements that sometimes reach my desk, sharply criticising certain actions that were arrived at only after much thought, as well as conferences with other members of the staff. Believe me, in these hectic days, no expenditure is made from this office for anything whatsoever that can be avoided or that has the least semblance of extravagance attached to it. Rigid economy has been our watchword for many years—more so now than ever! There is a limit, however, to economy. The frugality that leads to parsimoniousness and niggardliness should have no place in fixing the policy of a Board whose chief function is “to promote true religion in the general work of Christian Missions and Church extension in the United States.” I quote this function from the Charter of the Board of Home Missions of the Reformed Church in the United States, adopted in 1870 by the Legislature of the State of Pennsylvania and approved by John W. Geary, the Governor, at that time.

Ever since I was made Treasurer of the Board I have seen its income steadily grow from \$317,029.00 for all purposes (General and Church Building) for the Triennium ending in 1911 to \$1,151,777.00 for the Triennium ending December 31, 1931, and the achievements of the Board were regularly endorsed and commended by the Classes, District Synods and General Synod. The Board was functioning quite satisfactorily until the financial debacle of 1929, which, without question, must be laid at the door of selfishness and greed rather than at the door of the Church, or of the Board of Home Missions.

Ever since 1929 not only the Board but every business enterprise has been sailing on uncharted seas. Storms and shoals are confronted daily. None but the most careful and experienced navigator can be trusted to safely

pilot the ship through the dangerous seas. He must have the loyalty and co-operation of his crew if the vessel is ever to reach the harbor in safety. Then is the time to rejoice; but until then any disloyalty is akin to mutiny.

Of course, no church official would want to assume or even desire the powers that are committed to the captains of armies or of ships. It is not power that is needed by Church Boards, but co-operation and goodwill. At the last meeting of General Synod, one-half of the membership of the Board of Home Missions was changed by the election of David Dunn, Purd E. Deitz, Allan S. Meck, Maurice G. Lipson, Tillman K. Saylor, Calvin M. DeLong and those re-elected or continued whose terms have not expired were Charles E. Miller, Frederick C. Seitz, Henry N. Kerst, Josias Friedli, Randolph S. Meck and Emory L. Coblentz. These are the pilots of the Board and surely they deserve the co-operation of the entire Church.

Another reason to justify the full co-operation and goodwill of the membership of the whole Church lies in the fact that after a thorough discussion of its operations the following commendations were adopted:

“1. That the General Synod hereby express its appreciation of the Board of Home Missions, its Executive Secretary and the staff of workers in their effort to carry on the work of our Church, in the face of tremendous odds, and that we pledge to them our confidence and support for the coming triennium.

2. That we commend the Board for its determination to balance the budget even though, for the time being, it means retrenchment.”

Since then the outstanding achievement of the Board concretely expressing progress is found in a change for the better. The *net worth* of the Board has increased during the year approximately \$46,000.00 over the report dated January 1, 1933. The tide has turned! Now let us all pull together for an increased payment on the apportionment which produced a lower income, last year, than in any one of the previous fifteen years. Surely we can do better than that. With the return of prosperity and better living conditions, combined with a new loyalty and consecration of effort a much better year lies ahead. Let's go!

The Social Service Commission

Statesmanship and Religion

THE Honorable Henry A. Wallace, Secretary of Agriculture, in a recent address delivered at the special meeting of the Federal Council of Churches, said:

"What an extraordinary twist of the human mind it was in the nineteenth century to think of human society as composed of so-called 'economic men'! As a result of this thought, an increasing percentage of our population did become in fact 'economic automatons.' The profit motive ruled and it was discovered that through the mechanism of money and the organized commodity and stock exchanges, it was possible to make huge profits in an atmosphere so theoretical and divorced from reality that mistakes in judgment, involving millions of innocent victims, became all too easy.

I am wondering if the religion we shall need during the next hundred years will not have much more in common with the Chris-

tianity of the second and third centuries or possibly even with that of the Middle Ages than with the Protestantism of the past one hundred years. The strong personal initiative conferred by the Protestant religions must in some way be merged into a powerful religious attitude concerning the entire social structure. I am not talking about welfare drives and other forms of charity which good men among the Protestants, Jews and Catholics alike support so loyally. The thing I am talking about goes far deeper. It is an attitude that will flow not from external compulsion but that will spring from the hearts of the people because of an overwhelming realization of a community of purpose. Perhaps the times will have to be even more difficult than they have been during the past two years before the hearts of our people will have been moved sufficiently so they will be willing to join together in a modern adaptation of the theocracy of old."

The spirit of evangelism made Christ weep over a lost city and yearn for it because of its impending doom.

The spirit of evangelism impelled John Knox to pray—"O God, give me Scotland or I die!"

The spirit of evangelism made Paul say—"My heart's desire and prayer to God for Israel is that they might be saved."

It was the spirit of evangelism that made Robert Murray McChesney preach as if he were dying to have his hearers saved.

It was the spirit of evangelism that strangely warmed the heart of John Wesley and fired the soul of his brother Charles to exclaim—"O for a thousand tongues to sing my great Redeemer's praise!"

It was the spirit of evangelism that made George Whitefield weep whenever he preached.

It was the spirit of evangelism that impelled William Booth to dedicate his life, his all, in the cause of the Salvation Army.

It was the spirit of evangelism that prompted David Livingstone to go into the heart of darkest Africa.

It was the spirit of evangelism that brought the Son of God to seek and to save the lost.

"If any man have not the spirit of Christ he is none of his." And if any man have not the spirit of evangelism he is not like Christ.

—RUFUS C. ZARTMAN, in *"The Spirit of Evangelism."*

Foreign Missions

JOHN H. POORMAN, EDITOR

Tribute from the Japan Mission

WE of the Japan Mission here record our sense of the irreparable loss which we have sustained through the passing of the Reverend Doctor Allen R. Bartholomew, beloved Secretary of the Board of Foreign Missions. We shall always remember, with deep gratitude, his rare faith and courage as a leader in the far-flung missionary enterprise of the Reformed Church in the United States,

his fine insight into Japanese conditions since the days, now nearly fifty years ago, when he became intimate with Rev. Masayoshi Oshikawa, his unflinching friendly interest in us as individuals and in our personal problems. It is with unfeigned grief that with his immediate relatives we bow our heads in submission to the will of God in this bereavement."

A Devoted Missionary Worker

THE members of the Reformed Church lost one of the most devoted church women and one of the staunchest friends of missions in the sudden death, on February 9th, 1934, of Mrs. Mary Ida Rupp, wife of the Rev. Jacob G. Rupp, D.D., Field Secretary and Treasurer of the Board of Foreign Missions.

Mrs. Rupp was sixty years of age and all of her adult life was filled with service for the Church and community. Many of the finer cultural activities and societies of her city looked to her for leadership and active cooperation. She had a very gracious way of responding to calls for aid and sympathy which endeared her to the hearts of many.

Mrs. Rupp was an active and loyal member of St. James' Reformed Church of Allentown. She was the teacher of the Young Ladies' Bible Class and taught the Sunday School lesson to her class on the last Sunday morning of her life.

But the chief interest in religious activity of Mrs. Rupp's life was that of Foreign Missions into which she threw her talent and time with unstinted energy. She accompanied her husband on three trips to the various mission fields of the Orient. This fitted her for the position of leadership in matters missionary in her congregation, the city and the Reformed Church at large. Twelve years ago she organized the Woman's Church and Missionary Federation in the city of Allentown and served as its president for two consecutive terms of three years each, since which time she served as the vice-president until her death. She was one of the most active and best equipped of the woman missionary leaders of the Reformed Church.

It is a testimony of exceptional merit

which appeared in the leading editorial of one of the daily papers of the city of Allentown on the evening of the day of Mrs. Rupp's funeral, a paragraph of which reads thus: "Mrs. Rupp's brilliant career as a church worker, as an ardent supporter of Missions, as a leader in various cultural movements will long leave its mark upon the community. Hers was always an unselfish life, patterned after that of the Master she served, and throughout the generous span of years that was allotted to her she devoted her time and her talents almost exclusively to others."

A. V. CASSELMAN.



MRS. JACOB G. RUPP

With the Evangelistic Missionary in Japan

IN his annual report to Juniata Classis, Rev. W. Carl Nugent, missionary-in-charge of the evangelistic work in Yamagata Prefecture, Japan, gives a brief survey of his varied activities:

For the evangelistic work with the pastors I had to abandon the use of an old Ford car. Third class travel, to such stations as are served by the railroad, is cheaper. But before the year was out I had to give up evangelistic travel altogether on account of a total lack of funds. The most difficult refusal I had to make was in response to a call for a service of baptism in a village near Shinjo. The local pastor, being unordained, was not qualified to perform this service himself.

Pioneer Village Evangelism is to me an exceedingly attractive form of work. In many cases it is linked up with Correspondence Evangelism, for we are frequently invited by our correspondents to visit them in their village homes. And it is sometimes possible to hold evangelistic services in these homes to which friends and neighbors are invited. In one little village near Shinjo, for instance, we showed motion pictures of the Life of Christ to a group of nearly 300 people, probably the first contact with Christianity these folks had ever made. In another village a Peasant Gos-

pel School was held, with fifteen young folks in attendance. There is a nucleus of seven Christians in this latter village, and they are aiming at self-support by arranging to pay all the travel expenses of the visiting pastor in 1934.

Paving the way for such evangelistic work as that mentioned in the last paragraph is one of the finest services of our *Correspondence Evangelism*. But it is by no means the only service. Many of our correspondents live in remote mountain villages where they have no opportunity for contact with others who are interested in the Christian faith. They are lonely, laughed at and persecuted, and beset by grave temptations. To these our regular correspondence and the Christian magazines and books which we send, as is attested in their many letters, come as the very bread of life.

The older of the two *Bible Classes in Yamagata* is a mixed student group. There are two college students, two technical school students, one lawyer's clerk, and the rest are Middle School students. There is a fine spirit of solidarity within the group, and they are all close friends because of their fellowship with each other in the class.



ONE OF THE BIBLE CLASSES FOR STUDENTS AT YAMAGATA, JAPAN
TAUGHT BY REV. W. CARL NUGENT

The other class is more uniform, for it is strictly a *Normal School Students' Class*. Two of the English teachers of the local Normal School come each week with twelve or thirteen of their best students. The brightest and best of these students attends the services at our Yamagata Church. Last Sunday he came with one of his fellow-students in tow.

LETTERS FROM INQUIRERS

Missionary Nugent has forwarded to the Secretary of the Board several letters from inquirers connected with the Rural Correspondence Evangelism, together with the translations. He adds: "If anyone doubts that these are real translations, faithfully rendered, of the original Japanese letters, we shall be pleased to submit the originals for their perusal.

"It is my associate, Mr. Motohei Kanto, who carries the daily burden of responsibility for this correspondence, though we share most of the letters received and frequently cooperate in answering them. He is carrying on correspondence and sending Christian literature to more than 300 inquirers throughout Yamagata Prefecture; and in spite of frequent advice about 'carrying so much dead wood,' he refuses to give any of them up. For there may be many, he says, who are being led into the Kingdom through this work, but who, for some reason or other, fail to write and say so. These splendid letters, just received, seem to justify him in this opinion.

"You can imagine with what joy we read that one of these lonely inquirers has persuaded one of his friends to join him in the pursuit of the Christian way of life. This provides us with an answer for another young man who wrote to us about his extreme loneliness. Both of these letters will be published in a little monthly religious newspaper which is sent to all the correspondents.

FROM SHIRAHATA SELJI

January 17, 1934.

It has become very cold, but I suppose you are well and busy with evangelistic work. I am just a young man living a lonely life in the mountains and reading the Bible all by myself. Please lead me into the Christian faith.

When I stop to think, it is five years since I was able to attend regular Friday services at a Christian Church. Now, unfortunately, hidden here in the mountains, I am unable to

hear the preaching of the Gospel. In order to do so it would be necessary for me to travel five *ri* (12½ miles) to Tsuruoka. I feel exceedingly sorry about this and sometimes spend days of discouragement.

But what good fortune! Last year you began sending me the Kingdom of God Weekly. I cannot tell you how happy it has made me to be able to read this paper. I have never once written you a letter of thanks. I must now sincerely thank you that, in spite of that fact, you have not forsaken me, but continue regularly to send the paper and to write to me. Though I am unable to listen to Christian preaching, I have been awakened to Christian Faith through the reading of this paper.

But it seems so very lonely to live a life of faith all by myself that sometimes I have visited friends and talked to them about the Kingdom of God Weekly and other Christian literature. I am only laughed at for this by my neighbors.

But today, for the first time, one of my friends came and told me that he wanted to read the Kingdom of God Weekly. To me this seems to be nothing less than the work of the Spirit of the Living God. I should like to subscribe to the Kingdom of God Weekly for my friend also. So from now on kindly send two copies of the paper. And if there are any papers or magazines containing some of your own writings, I should be glad to have you send them also.

Kindly advise me how much I should send you for the Kingdom of God Weekly.

FROM SATO KENZO

January 18, 1934.

Pardon me for having neglected so long to write. I trust that you and your family all remain well and happy. It has become exceedingly cold and you must all take special care of yourselves.

I am well and strong. And I find it very pleasant to receive honor from my neighbors. Truly, through your influence, I have received the gift of religious faith. The end of the old year and the beginning of the new is full of temptations. It is my religious faith that enables me to conquer them. On account of this faith my neighbors are calling me a saint.

When I examine myself I can see that there is much that is lacking, but I am pleased that others are glad on account of this religious faith of mine.

Evangelistic Opportunities in Iraq

An interesting narrative of the Work of the United Mission in Mesopotamia during 1933

By REV. JOHN S. BADEAU

“ . . . in necessities, in tumults, in labors; as deceivers and yet true; as poor, yet making many rich. We are pressed on every side, yet not straitened; perplexed, yet not unto despair.” This record of a great missionary’s difficulties and consolations in proclaiming the Gospel is an accurate summary of the experiences of the United Mission in Mesopotamia during the past year.

We are deeply grateful for the undiminished loyalty of the home Boards and churches. They have supported us to the best of their ability in these difficult times, but despite their generosity it has not been possible to continue all our work. For the first time we must record closed institutions, diminished budget and reduced missionary personnel. The Kirkuk Boys’ School, after a successful opening year, was reluctantly closed and its teacher discharged, leaving only the evangelistic work in Kirkuk. The small bookshop at Kifl—an out-station of Hillah—was likewise discontinued, and all other work and workers suffered reduced appropriations. Even these measures failed to keep expenditures within the rapidly narrowing limits of the budget, and it became necessary to reduce the missionary staff by one member.

The tragic Assyrian affair of the summer seriously affected the Mission in both personnel and work. While our chief object is the evangelization of Islam, we have two Assyrian evangelical churches under our care, and depend upon Assyrian evangelists to work in the Dohuk field. These were naturally involved in the disturbances, as were the scattered evangelical Assyrian communities who look to us for counsel and guidance. None of our workers were killed or injured in the fighting, though the evangelist stationed at Sumeil lost all his property and possessions. The evangelical communities were loyal to the Government, and their leaders (most of them in our employ) exerted their influence among the people for sanity and understanding at a time when propaganda, fear and confusion were obscuring the real issues.

The general effect of these disturbances has been very unsettling to the communities in which we are working. Religious and na-

tionalistic prejudices were aroused which directly affect the work of evangelizing. Nearly all our workers, in both school and general evangelistic work, report fear, suspicion and lessened attendance as direct consequences of the Assyrian troubles. Especially in Baghdad and Kirkuk the wave of nationalism and anti-Christian feeling that followed the “rebellion” has kept inquirers away from the missionary’s home, and readers from the bookshop.

Even the missionaries were involved in these events, for charges of political interference and anti-Iraqi sympathies were made against them. As a measure of safety and precaution the Mosul field was closed for a few weeks, the missionaries and their families coming to Baghdad. It is a cause of great satisfaction that such charges have been acknowledged as groundless; and, so far as now appears, the Government recognizes our integrity as religious workers, and our genuine concern for the national aspiration of the country.

The Mission shared with Iraq in its great loss through the untimely death of His Majesty, King Feisal. In him Iraq had a ruler who stood above religious, political and racial parties, and whose influence was ever for tolerance and progress.

Yet in the midst of these “tumults, distresses and necessities” there has been that quiet, persistent offering of the Christian message which is the heart and hope of the missionary enterprise. If we have been in bonds, yet “the Word of God is not bound”; and the very presence of difficult conditions has made us consider afresh the greatness of our spiritual resources and the infinite variety of ways through which the Gospel can be brought into the life of Iraq.

It has been heartening to find our local workers sharing in the reduced budget willingly and sympathetically, as true partners in all that pertains to the evangelization of Iraq. And they are that, for in the two workers’ conferences held last spring they again showed their concern and responsibility for the Gospel here. One of the questions proposed and discussed by them was “How shall we continue the work of evangelization after Mission work ceases?”

The bookshops have continued to be effective centers of influence, despite the Summer's troubles. In Baghdad and Kirkuk new and more central sites have been chosen, so that the bookshops are more attractive to the casual passer-by. In Hillah the shop enjoyed unusual patronage during the sacred month of Ramadhan, and has continued to attract increased attendance. Sales remain small, but the literature stocked has been read in the shops, which are coming to be used as reading rooms and discussion centers.

The total literature distributed this year is less than last year. This is accounted for by the increasing lack of employment, the effect of the Assyrian disturbances, and the fact that three of the evangelistic missionaries have given a large share of their time to building projects. The Kirkuk missionary and colporteur have continued to give special attention to touring, and their year's record is notable both for distance covered and literature put in circulation.

The general evangelistic program of the Mission has met with varying response. In Hillah there has been an unusual attendance at evening meetings in the missionary's residence, and this has persisted despite local opposition. In Baghdad the prayer meetings and preaching services were quite well attended until the outbreak of the Assyrian troubles, but since then there has been very little interest shown. In Kirkuk the Sunday School and preaching services have been largely attended by local Christians—many of them Armenians, and in Dohuk the Armenian community is likewise showing interest in the Kurdish preaching services in the missionary's home. There have been no preaching services in Mosul except those in the local Protestant Church, but inquirers and visitors have come to the missionary's home for individual discussion and instruction.

Hillah is the only station reporting baptisms. Four Moslems have been received there—two being members of the family of a man who was baptized last year. The little group of converts in Baghdad, from which it was hoped to build a Christian brotherhood or "church in the house" have largely scattered due to the necessity of finding employment. Economic pressure, religious fanaticism and social ostracism are still the lot of the convert, and one of the major unsolved problems of the year is finding some way to help the new Christian into a normal social, religious and industrial life.

The closing of the Kirkuk School leaves the Mission with only two educational institutions—the Girls' Hearthstone (Hostel and Women's Educational Work) in Mosul, and the School for Girls in Baghdad.

The Girls' Hearthstone has continued its work in rented quarters, awaiting the completion of the new building. The record of the hostel is somewhat disappointing, for it has failed to attract any Moslem girls. This has not been due to failure within the Hostel itself, but rather to the continued conservatism of Moslems. One Yezidi is still living at the Hostel, the rest of the boarders being Christians. All other parts of the work have shown a growing response from the community. The classes in English and Domestic Science have been attended by both Moslems and Christians, and have been marked by the personal friendships which have sprung up between the teaching staff and the pupils. Regular Bible instruction has been given to both the Hostel girls and other girls from the neighborhood. The Government schools give credit to older Christian girls who take this instruction. Weekly prayer meetings for women, and Sunday services in Arabic and English are included in the program. Last summer a Daily Vacation Bible School was conducted for a month. Altogether the year has been one of great promise, showing that the educational work outside of regular school



IN THE STREETS OF BAGHDAD



AN ARAB CHIEF AND HIS STEED AT BAGHDAD

programs fills a need in the community, and that it can be made truly evangelistic in content and effect.

The School for Girls in Baghdad especially rejoices in the quickened spiritual and moral interest of its pupils. The older girls have held a bi-weekly religious service, in which they themselves took a large part. The regular Bible instruction arouses real interest among the pupils—especially among the older girls in the Junior High School, and is the vehicle for the moral and character training for which the school is known in the community. It has been a matter of great satisfaction to see the girls showing the character development in practical ways, such as preparing garments for poor children and assisting in the conduct of a summer school for poor children. Educationally the school has maintained its standard of other years, with especial excellence in English and Arabic. The Summer School extended the sphere of the school's influence to the poorer children of the community, and gave some of the older

pupils an opportunity to contribute to the school as well as receive from it. As an extension service, English classes for educated women were conducted, with a good response. For the first time racial exclusiveness has been a problem, resulting from the Arab-Jewish disturbances in Palestine. Several Jewish girls left the school. In combating this divisive force, the school is rendering a unique service to the community, for there are few places where a Jew, a Moslem and a Christian can meet on absolute equality.

We are happy to record the completion of the missionary residence in Hillah, giving the missionary family there adequate and healthful living quarters. The new building for the Girls' Hearthstone in Mosul is well under way, and it is hoped that it can be completed before the beginning of another school year.

Another year will doubtless hold for us further difficulties and reductions in work and staff. These are inevitable. We only pray that it may likewise hold an effective presentation of the Gospel according to the opportunities given us.

Dr. Zwemer tells in *The Bible Society Record* of a young Mohammedan who stopped him on the street late one evening to ask most earnestly how he could obtain a copy of St. Luke's Gospel. "My brother and I," he said, "have read Matthew's Gospel together, which we purchased from a bookseller, but we cannot find what happened to Jesus after He told the disciples to go into all the world. One of my friends told me that Luke's Gospel would answer the question. Have you got Luke's Gospel for me?" Some months later both the young men were regularly receiving Christian instruction.

Reflections of One of China's Foremost Christians

(Continued from Page 67)

Meeting emphasizing that stewardship should include *prayer, time, money, life and parenthood*. We believe such a conception of stewardship, if really understood by our Christian constituency, will go a long way to help people to grow in their spiritual life; realizing that apart from the question of money, *life itself is a trust and belongs to God*.

While this is perfectly true it must also be pointed out that as the Christian enterprise is at present facing such great economic distress that unless the Chinese Church comes forward to shoulder more and more of its financial responsibilities, we may see yet more drastic measures taken which may in many cases cripple the work which is making such progress. It is hoped that the Standing Committee on Stewardship will in the coming days lay more emphasis on the divine grace of giving.

The time is long overdue for Chinese Christians to assume more leadership in this regard. If people were willing to contribute liberally to gods in the temples in the years past, there is no reason why they should not contribute even more liberally to the work of the living God. We hope that definite plans may be worked out for the more speedy realization of this means of grace in the Chinese Church. We do not say that a self-supporting Church is fulfilling all its obligations, but we do think in the development of the Christian Church in China it is one of the steps that must be taken, and taken as speedily as possible.

Re-thinking Our Task

Under the present trying circumstances the need for closer cooperation among various Christian forces becomes a matter of supreme importance. If the various Missions and Churches still cling to their denominational loyalties and plan their work irrespective of what the other bodies are doing, one fears the future of the Christian Movement is in great danger. Ideally speaking we should be willing and ready to work together since we are under one Lord, one God, but practically we have been driven too far apart by our emphasizing the lesser ideals for the Christian Religion such as sectarianism, denominationalism, institutionalism, etc. But the force of circumstances at the present time makes such a closer cooperation indispensable. With our

limited Christian forces in men and resources, with the most challenging opportunity before us, and with almost universal opposition, such a working together is absolutely vital to the future of the Christian Movement. At the recent Biennial Meeting the question of our future program and plans was considered and a Commission was appointed to consider this matter for the coming months. The Laymen's Inquiry Commission that visited China not long ago forms one other factor indicating that we must cooperate not only in ideas but also in action. This is by no means an easy task for it involves a revaluation of the whole Christian Movement in China.

"Within the Four Seas"

The Biennial Meeting was delighted to welcome a lady representative from the National Christian Council of the Philippine Islands as a fraternal delegate, in the person of Miss Frieda Appel, and to receive a cable message of greetings and good wishes from the National Christian Council of Japan. Such a message from Japan at a time when the relationships between these two countries were so sadly strained was much appreciated. We attach a good deal of importance to the maintenance of these friendly relations because of the circumstances in which we find ourselves. They are an indication of the *essential oneness of Christian people* no matter where they are and what happens. It is hoped that such bonds of union of God's people throughout the world may be greatly strengthened that they will transcend all national differences and racial prejudices. May the family idea develop rapidly amongst Christian people in all nations that we may learn to share one another's joys and sorrows, successes and failures realizing that we are "all one in Christ Jesus."

The work of the National Christian Council in China is becoming more and more a serviceable handmaid to the Christian Church. There is evident a growing confidence in it and a recognition of its usefulness to the Churches and Missions throughout the country. May its work be strengthened and supported by the wisdom of God as well as by the cooperating bodies connected with it, that through it the essential unity of the Christian enterprise may be given expression and the Christian task be more speedily accomplished.

Foreign Missions of the Reformed Church in the United States

A Discussion by means of Questions and Answers by the Schwarzwald Men's League, Esterly, Penna., at its meeting on February 14, 1934. Prepared by Elder Charles S. Adams.

I. OF WHAT DO OUR FOREIGN MISSIONS CONSIST?

Where is our Foreign Mission work located?

In China, Japan and Mesopotamia.

How many missionaries does our Church support in foreign lands?

Eighty—Japan, 47; China, 27; Mesopotamia, 6.

How many native workers are there in our Mission Stations?

Four hundred and fourteen. Japan, 248; China, 145; Mesopotamia, 21.

How many communicant members in the Mission Fields?

Seven thousand eight hundred forty-four. Japan, 6,798; China, 677; Mesopotamia, 369.

What is the total Christian constituency?

Fourteen thousand nine hundred eighty-seven. Japan, 10,633; China, 3,654; Mesopotamia, 700 (estimated).

How long have our Missions been established?

Japan, 55 years (1879); China, 35 years (1899); Mesopotamia, 10 years (1924).

Who are among the older missionaries now on the field?

In Japan—

Dr. and Mrs. D. B. Schneder, Educational.
Dr. and Mrs. Paul L. Gerhard, Educational.
Dr. and Mrs. William G. Seiple, Educational.
Miss Mary E. Gerhard, Educational.
Dr. and Mrs. Henry K. Miller, Evangelistic.
Dr. and Mrs. Christopher Noss, Evangelistic.
Miss B. Catherine Pifer, Evangelistic.

In China—

Mrs. Mary B. Hoy, Educational.
Dr. and Mrs. Paul E. Keller, Educational.
Rev. and Mrs. J. Frank Bucher, Educational.
Rev. and Mrs. Edwin A. Beck, Educational.
Rev. and Mrs. George R. Snyder, Evangelistic.
Rev. and Mrs. Sterling W. Whitener, Evangelistic.
Miss Minerva S. Weil, Evangelistic.
Miss Alice E. Traub, Medical.
Miss A. Katharine Zierdt, Medical.

In Mesopotamia—

Dr. and Mrs. Calvin K. Staudt, Educational.
Rev. and Mrs. J. C. Glessner, Evangelistic.

Of what does the Mission work in Japan consist?

Education—

North Japan College at Sendai.
Miyagi College at Sendai.

Evangelistic Stations—

Tokyo and Saitama Prefectures.
Fukushima Prefecture.
Miyagi Prefecture.
Yamagata Prefecture.
Akita Prefecture.
Aomori Prefecture.
Iwate Prefecture.
Kindergarten work at Sendai, Tokyo, Yamagata, Morioka and seven other places.

Of what does the Mission work in China consist?

Education—

Huping Middle School at Yochow.
Ziemer Memorial Girls' School at Yochow.
Eastview Schools at Shenchow.
Chenteh Girls' School at Shenchow.
Central China Theological Seminary at Wuchang.
Central China College at Wuchang.

Evangelistic Stations at—

Yochow.
Shenchow.

Medical—

Hoy Memorial Hospital at Yochow.
Abounding Grace Hospital at Shenchow.

Of what does the Mission work in Mesopotamia consist?

The United Mission, of which we are a part, carries on a co-operative work:

Education—

The School for Girls at Baghdad.
The Girls' Hearthstone (Hostel and Women's Educational Work) at Mosul.

Evangelistic—

Mosul Station.
Baghdad Station.
Hillah Station.
Dohuk Station.
Kirkuk Station.

The American School for Boys at Baghdad has been under the sole care of our Board since August 1, 1930.

How many Mission Stations in the three foreign lands?

Fourteen.

How is the Foreign Mission work supervised?

By the Board of Foreign Missions, consisting of fifteen men—eight ministers and seven elders. An Executive Committee of four ministers and three elders acts between meetings of the Board.

Who is the President of the Board?

Dr. C. E. Creitz, of Reading, Pa.

Who is the Secretary since Dr. Bartholomew's death a few months ago?

Dr. A. V. Casselman, also of Reading.

What is the official organ for the Board of Foreign Missions?

THE OUTLOOK OF MISSIONS, published jointly by the Foreign and Home Mission Boards and the Woman's Missionary Society.

What is the circulation of THE OUTLOOK OF MISSIONS and what does it cost the Board?

Its circulation is 5,000 and it cost the Board a total of \$1,544 the past three years.

When each year are Foreign Missions brought to our attention in a definite way?

On the second Sunday in February—Foreign Mission Day.

What did the Foreign Mission Day offerings bring in the last two years?

In 1932—\$10,900.

In 1933— 9,073.

II. PRESENT STATUS OF OUR FOREIGN MISSIONS

How much have salaries been reduced?

50 percent and more in some instances.

What other economies were put into force?

The office force and office space were cut.

What does the Board owe in back salaries?

It is impossible to state the definite amount. The Japan Mission is four months behind.

What is the amount of the debt of the Foreign Mission Board?

\$312,254.

What is the annual interest charge?

About \$23,000, including interest on Annuities that will become the property of the Board at the death of the present holders.

Of what did the debts consist at the end of 1933?

Bank notes, \$140,000.

Demand notes, \$120,296.

Accounts Payable, \$51,958.

What are the plans for liquidating the debts?

(See *Reformed Church Messenger*, February 1, 1934, page 12.)

How have the apportionment moneys been coming in during 1933?

\$134,579, or 27 percent less than in 1932.

What was budgeted for the year 1933?

\$344,490.

What has the Board done in its plans for 1934 in view of these results for 1933?

The Board has revised its budget downward 40 percent in every department except interest.

What effect should such a downward revision have on the degree of support to be given by our congregation and all other congregations?

Not to reduce but to strive to increase our giving and help make all of this 40 percent cut unnecessary.

Are apportionment receipts applied to the debt, to interest, or to salaries?

To all three.

How does the financial status of our Board of Foreign Missions compare with that of other denominations?

Better than some and worse than others.

What are the total assets of the Board of Foreign Missions?

About \$2,000,000.

What has the Woman's Missionary Society done for the Board in the last three years?

Paid \$138,875 in the last three years (\$42,000 in 1933).

What amount of funds does the Board have invested?

\$20,247 (at par).

What interest did these investments bring in during the last two years?

\$880 in 1932.

\$1,177 in 1933.

III. WHAT WILL OUR RESPONSE BE TO THE NEEDS OF OUR FOREIGN MISSION BOARD?

(See letter of January 25, 1934, by the Secretary.)

One of Our Pastors Tells of a Missionary Conference He Attended

REV. JOHN BODENMANN

(NOTE.—In recent issues of the "Kirchenzeitung," one of our Iowa pastors gave his impressions of the World Missionary Conference at Sioux City. Through the kindness of Dr. J. M. G. Darms, we are enabled to print the following translation.—*Editor.*)

(Continued from February Issue)

THE Missions in India have had a rather unique experience. At first they thought it necessary to evangelize from "the top down," from the more prominent castes down to the outcasts, who were rejected and despised. In the beginning, the Missions believed if the "dregs of humanity" were converted, then never would a Brahman or any one from the higher castes be willing to be converted. The Lord nullified this whole procedure. Did not the Apostle Paul, returning from Athens much discouraged, find a

great people for the Lord in Corinth? Did not Jesus Himself begin His work in Galilee instead of in Judea? But now the people in India are evangelized from "the bottom up" and that with great success and daily the miracle happens, that prominent Brahmans sit at the feet of the outcasts to hear the Word of God, and daily Brahmans are sending their children to outcast teachers and professors in the Christian Schools. But this is in line with the Bible. The Lord of the Church always leads His foolish people back onto "biblical" lines.

It is now quite general in the East to see the evangelists, pastors, teachers, College and University professors drafted from the Christian nationals. The College in Masulipatam, India, now has twenty-seven such, where years ago it had but one native Indian professor. The Oriental churches are increasingly securing their own national leaders. The Missions welcome and encourage this. When one of the Indian nationals was elected as head of the Y. M. C. A. in India, the white leader, in withdrawing, said with a sigh of relief: "After all my work has not been in vain." Bishop Roots resents the imputation to speak of the Orient as being "pagan." They are no more pagan than are the Christian nations. We know that even of our own Christian nation in America not one-half are members of the Christian Church.

In one of his addresses, Stanley Jones stated impressively that Christ, at the occasion of the raising of the daughter of Jairus, had passed over with little notice the fact of death and dealt with life. In like manner, the Missions now pass over the fact of death and deal mainly with the facts of life.

With dignified criticism Jones rejected the antipathy of Gandhi against Christianity. The so-called "leadership training" Mr. Jones ridiculed with scorn. When a graduate has passed over the threshold of a College and stepped out into life, he believes himself to be destined to be a leader. The world is sick of leadership; the world does not need leadership. What the world needs is "servants." Therefore the missionaries do not desire to be leaders, but servants. He stated that it was necessary for him to learn that God was in India before the missionary enterprise was established. Christ also fulfills all the aspirations which are expressed in non-Christian religions. He also pointed out, how all Christian movements, which did not possess full salvation in Christ, ended in futility. We should not bring new problems to non-Christian people, but the certainties of salvation. One can not advance further unless one go deeper. When one considers what influence this talented man has had upon the entire missionary enterprise, it impels one to thank God that He always has available the "right man for the right place" in the Church. One of Jones' books in a very short time reached a circulation of 750,000 (he never mentioned a word about his own books). Incidentally, he stated, that during this tour through America, he discovered more soul hunger than at any previous occasion. May he have seen aright.

At various occasions mention was made of the Laymen's Missionary Report, especially at such meetings where questions were asked. The religious content of that report was adjudged as spiritually unsatisfactory; the gospel it presents is not full. The statement was made, and that sarcastically, that a report, concerning the churches in America, which the missionaries of the East would give to the native churches in the old world, after having studied and appraised the same, would look rather queer. The weaknesses of the missionary enterprise are multiplied ten fold in the older Christian churches.

The Convention was deeply moved by several reports on the sacrificial spirit of the Oriental Christians; how hard they are trying to free themselves of missionary support and how some of the poor widows deny themselves the last piece of bread in order to help the poor, impoverished Mission Boards in America, in order that they may pay their debts. The missionaries desire to receive only as much money as they need to live—and that with the strictest economy, in order that they may check off all concern about money. No efforts were made in Sioux City to get at a man's purse; not one of the speakers asked for money. The pastors of Sioux City only asked for enough to meet their expenses. It was difficult to find sufficient accommodations in the large city for the large assemblage.

It was worth the few gallons of gasoline and a minor mishap to attend this conference. We shall ever remember with gratitude the gracious hospitality of our dear brother, Rev. L. Harrison Ludwig. We enjoyed the happy hours with Brother Jassman, of Belden, Nebraska.

We are again convinced that the hand of the Lord still lies upon the head of the younger brother as was the case when Jacob blessed the sons of Joseph. The proud and self-righteous churches at home are in danger of being cut off, as were once the Jews. Romans 11:22—"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." It almost looks like that today, that new currents of life, streaming from the churches in the heathen lands, are necessary to revive the churches of Christianity, which are retarding inwardly and outwardly. In the end, all members, which Christ has gathered out of all "languages and tongues," will need each other and will also find that humility so necessary to serve each other. May God grant this.

Men and Missions

JOHN M. G. DARMS, EDITOR

Something to Think About

The Foreign Mission enterprise takes the Gospel seriously. It would never have originated otherwise nor could it have yielded the unequalled fruitage which has come from it. It is the greatest philanthropy in the world. It is the deepest political and social reform. It has produced great movements of national and racial education. It has prompted industrial progress and commercial intercourse helpful to all affected by it. It has expanded human knowledge. And it has been and has done all this because its fundamental business has been deeper and more radical than all those things. It has conceived that men and the world need to be saved and that Jesus Christ alone can save them.

—ROBERT E. SPEER, in "The Church and Missions."

Sold Out

We were not present, but we read the statement, published in the newspapers a few days prior to a certain wrestling match held in the Arena at Philadelphia: "The house is completely sold out." And the proceeds were \$32,000.00. Possibly the attendance was nine-tenths men—at least we hope so. Men naturally love to see strong forces face and master each other. But why not interest ourselves in and follow the course of Missions, both at home and abroad, where strong forces are always at grips and fighting to a finish? Is not the missionary enterprise continuously opposing the strong forces of sin, superstition, magic, injustice, selfishness, irreligion, intemperance and godlessness the world over?

What support are our Christian men giving to these combatants who are wrestling for Christ and His supremacy? Will we men stand listlessly by and see these champions of Christ—our missionaries—"go it alone"? Our strength and our support need to be added to theirs in order to gain the victory and make it complete and lasting.

This Country Needs Christ

Our Christian laymen are doing serious thinking these days. This is repeatedly evident, as we get close to them and gain their confidence. It happened only a few weeks

ago whilst on the way to Denver. We were sitting in the coach in late evening, waiting for the train to arrive at a point, where, without much expense, we could secure our sleeper for the night. The coach was almost empty and the conductor sitting down across the aisle, for a brief rest, began to converse with us on various topics, especially the needs of our country in the present crisis. We were amazed to hear him say with characteristic Western emphasis: "What this country needs most is JESUS CHRIST." Immediately we were on common ground and enjoyed our midnight fellowship. "For many years," said the conductor, "I passed up and down the aisle among people; to me they were only objects, who held a ticket which I was commissioned to get. But now, since I have learned to know Jesus Christ, they are superior objects to me. Each one is not only a creature of God but a temple, in which He would live and move and have His being."

Do we men have the "conductor's eye" to see the wonderful possibility in every man on the street and every man in home and foreign lands, and should we not rejoice in our Church membership and the missionary enterprise of our Church, which seeks to bring this consciousness and the new life in Christ to every man?

10—90

That's about the ratio between overhead expenses and actual application of our missionary moneys. What business, as extended as is our work of Home and Foreign Missions, covering America and the World, can be run on such a conservative basis and with such minimum expense? In other words, it costs about 10 cents to put 90 cents to work for God and the Christianization of the world. That is certainly an inducement to any man who believes in sound investment of trust funds.

I Don't Believe

When a man says—if any Christian man ever does say it—that he "does not believe in Christian Missions," he really could stop short in his statement and merely say: "I don't believe." Not believing in the will and the work and the commission of Christ, is equal

to not believing in Christ at all. And yet many men would resent the imputation. But is there really a difference?

This Every Man Can Do

Not every man is fit or willing to become a missionary and not every man is able to do much in a financial way in support of the cause, in which he believes implicitly, but one thing every man can do—and it's the greatest and hardest thing to do—he can

PRAY FOR MISSIONS.

This great enterprise was born in and nourished through the prayers of godly men, from the disciples and members of the primitive church down through the centuries until the present day.

Prayer makes available spiritual resources and releases human energies necessary to the successful prosecution of the missionary enterprise.

"The effectual fervent prayer of a righteous man availeth much." James 5: 16b.

Will you join our fellowship of prayer and then give expression to your fine spirit of Christian brotherhood and become an *active* associate in the missionary service? It's a manly thing to do and a *real* contribution to success.

One of our missionaries, leaving our shores for China, a few years ago, said: "I will go to China if you will go on your knees." What would happen in the Reformed Church if 100,000 men would be "on their knees" in fervent prayer: "Thy Kingdom come?" Would we be where we are? Would we have

any difficulty getting out of this agony? Would we ever get there again?

What we need, even more than a league of nations is a league of Christian men "fervent in prayer."

Marching Orders

In the early days of Modern Missions, so the story goes, two young men were discussing the "foolishness of wasting money and throwing away life in mission work." They appealed to an old field marshal of England: "Don't you think it is a foolish thing for men and women to expose themselves to disease and death in an effort to change the religion of foreign peoples? And don't you think it is wrong to give money for their encouragement and support?"

The old marshal, who knew nothing for a soldier but unequivocal obedience, said: "Are you not soldiers under the command of Christ? Well, what are His marching orders?" "Go ye into all the world and preach the Gospel to every creature."

Onward then, ye Christian men!

Practice Counts

A Chinese Christian said to a missionary, who had been preaching zealously throughout a Sunday: "Today you have talked all day, will you begin to practice what you preach tomorrow?" Some Chinese call Christianity the "talking" religion, says Stanley Jones. They do not care for so much talk. What counts with them is the flow of love from the heart and Christianity in everyday action.

Board of Foreign Missions

Comparative Statement for the Month of January

Synods	1933			1934			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$4,689.62	\$642.13	\$5,331.75	\$7,742.02	\$294.70	\$8,036.72	\$2,704.97	.....
Ohio	4,024.10	20.49	4,044.59	2,311.51	306.48	2,617.99	.....	\$1,426.60
Northwest	476.26	5.00	481.26	473.93	52.50	526.43	45.17	.....
Pittsburgh	220.00	78.00	298.00	950.00	1,022.43	1,972.43	1,674.43	.....
Potomac	1,291.21	105.00	1,396.21	2,052.61	103.24	2,155.85	759.64	.....
Mid-West	\$40.18	.....	\$40.18	347.00	.....	347.00	.....	493.18
W. M. S. G. S.	.....	9,304.36	9,304.36	.....	11,656.04	11,656.04	2,351.68	.....
Miscellaneous	.....	10.00	10.00	.....	112.00	112.00	102.00	.....
Annuity Bonds	.....	1,500.00	1,500.00	.....	.....	.....	.....	1,500.00
Bequests	.....	.....	.....	.....	77.35	77.35	77.35	.....
Totals	\$11,541.37	\$11,664.98	\$23,206.35	\$13,877.07	\$13,624.74	\$27,501.81	\$7,715.24	\$3,419.78
							Net Increase	\$4,204.46

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

Friendships Cross the Sea

A HAPPY thought in the mind of Miss Alma Iske and a ready response on the part of a group in First Church, Indianapolis, resulted in the sending of one of the Friendship Folios to Chen Teh School for Girls, Shenchow, China. The joy on the part of the recipients equalled that of the senders and immediately plans were made for return letters to the American church.

Mrs. George Snyder, Mission Representative at Chen Teh, says that to her it seemed strangely significant that the formal reception of the token of friendship and the sending to America of Chen Teh's message took place on Armistice Day. The occasion was a momentous one for it was the first time such a challenge of international friendship had ever been received by this far interior group. The students selected a committee of four to write their friendship letter. Only senior

high school girls have studied enough English to write a letter in that language and since Chen Teh does not have senior high school work, the letter had to be written in Chinese and translated. Yes, the ninth grade girls do begin the study of English, but how many of you girls in American high schools could write a French letter at the end of your first year of studying that language—a letter which truly said all you wanted to say on such an occasion as this!

Reminiscing as the Mission bell called to this service, Mrs. Snyder remembered previous November eleventh: that of the year when she and Mr. Snyder stopped in Zurich, Switzerland, on their way home from China; and another in Rome. Reminiscences oft insist upon expression and these Armistice Day memories brought forth the following verses from Mrs. Snyder's pen:

NOVEMBER 11, 1933

EASTERN-WESTERN FRIENDSHIP ON ARMISTICE DAY

During that day of re-thinking Europe's rest to clashing arms,
In this Eastern land's farthest point, we breathed a friendship prayer
Along the hour when the chapel's lone memorial-sounding bell
Rang memories of memorial bells we'd heard in times elsewhere.

Last year we heard church bells ring in Alp-high Switzerland,
In Zwingli's cathedral town, they rang loud and long
While up and down a linden shaded, busy city street,
Walkers paused, tied tense with decade memories' tightening thong.

From 'Münster's belfries came peal on ringing peal,
And lake and mountain seemed to give doubling bound rebound
To the ringing of the deep-toned, long swung bells
Which echoed slow and low return, like a tolling sound.

Remembering this, I thought I saw Rome's ancient belfries,
And I seemed to see flocks of doves with swallows soar and fly,
While I faintly heard old-world bells of victors' forced peace
Ringing from Coliseum and the Forum's ruin-shrouding sky;
Deep, long and slow; then quick, full, loud and strong
Like a triumph of the ornate and the war-like great
These phantom bells swung into victor's marching songs,
While a White-robed, Uncrowned One walked near the Appian Gate.

These I seemed to hear, and beheld that Figure there
 Until dimly back the sound of bells in Zurich rang,
 And dispelled the old-world scene on misty air
 While only now I heard a single Mission chapel bell,
 Which rang one only warning tongue in keen appeal
 'Gainst time when earth's fellowship might rust in dirge and knell.
 And again might bleed and fade under warriors flashing steel.

And here before me stood the flag of Stars and Stripes
 And the flag of the East World's proudly Risen Sun,
 While native children read a Friendship Offering
 That we should understand, and should share in sympathy,
 As if in the path of Him, the long-unheeded Leader from Galilee.

And one Mission bell, the only memorial warning rang
 In a district reach of Fifty Thousands' market town:
 Oh, God, without Thy church to show and, living, teach
 This Way of Friendship in a stirring, growing East,
 How shall the world endure this forced, competing pace?
 How shall the world endure the Sun, noon-high, in its Oriental place?

The rays of the Risen Sun, and the stripes spread side-by-side
 As the children sang a song of Christian friendship's plan—
 That children learn and grow in loving, race and nation-wide
 Wherever goes that Truth urged and offered by the Christ of Man.

May there be from Zwingli's town to Hunan's toiling, restless men
 Continued bells for ringing Peace through new and ancient lands;
 Where China's Sun, and the Stars and Stripes of States in Union's blend,
 Carry neighborliness to growing children in friendship bands.

(Mrs. George) GRACE WALBORN SNYDER.

Message from Chen Teh Students

Dear friends in America:

Before we received your letter, we had a desire to write to you. But you have accomplished your desire before we have, and hereby you have sent us this Friendship Folio across the Pacific Ocean. The affairs you told us are exactly those things which we like to know, and we are very eager to be friends with you. This Folio Gift proves that the spirit between us has been the same for a very long while but it is just now appearing.

When we received your Folio, we were as happy as the Israelites were when they found manna in the wilderness. Now we are exceedingly happy to write this letter to you, our beloved friends in America to whom we have wanted to write for so long.

In our history we have studied that the Father of your country, George Washington, established the United States and that Lincoln freed the Negro slaves. Now we have even greater respect for them when we see their

pictures and realize that they were really the liberators of men.

Although we have seen some beautiful pictures of your land, they did not seem as real as the pictures you sent in your letter. Our dear friends, we thank you for the pictures. When we look at them, it makes us feel like we are visiting the places. When we read about telegraphs, moving pictures, electric lights, and about going to places by big ships and steam boats, these things lead us to think about your inventors and founders, Fulton, Franklin and Edison. We feel that we should thank you for all these findings of progress. These men have long ago started the destruction of National Barriers.

Now we realize that, although there is a great Pacific Ocean between us to separate us, yet the Love of God has united us so that we can be good friends. Let us strive to strengthen this bond of friendship, and to make it a lasting one. There is a sentence in an ancient



(1) Three Chen Teh girls whose grandfathers were the first converts in Shenchow during the period 1898 to 1904. (2) Women teachers of Chen Teh, Helen Lu (front), Mrs. George Snyder (right). (3) Men teachers of Chen Teh, Principal Chang (right). (4) Student Committee for writing reply to Friendship Folio. (5) November 11, 1933—when the Stars and Stripes and the

poem of ours which says, "Send us peaches, and we will send you plums; but it is not an exchange of gifts, it is our giving of friendship". According to the meaning of this poem, we now want to send you a picture of the Father of our Country, Dr. Sun Yat Sen.

Translated from Chinese by Helen Lu, graduate of Fu Hsiang Girls' Senior Middle School, Changsha, at present, Junior Middle School Teacher at Chen Teh.

Letter from Faculty of Chen Teh

Dear friends in America:

Your letters to the teachers and to the students of our school reached us some days ago, and we read them with elation and respect. With them there were some welcome portraits, such as those of Washington and Lincoln. Because they were heroes of your nation, they have won great respect and admiration among our brethren. We are especially glad for these portraits and we are hanging them on the wall in our school library. It is our hope that a real friendship may be developed among our students during their opportunities under our school guidance.

You know, even as we do, that young men and young women are very impressable and easily sympathetic. Upon reading through your letter, our students said, and we felt, "America is indeed our neighbor country; their citizens are our chosen friends." Immediately they selected four students as a committee to write a letter in reply in order to express their appreciation for your words.

"World Peace is in the progress of making, and cannot be worked out satisfactorily unless there are people who are willing to take their share in it."* This statement is very true, we believe. And we have enlisted ourselves to the banner so that we shall leave no stone unturned to make it forge ahead.

Geographically speaking, the two countries are very far apart, as one exists in the Western Hemisphere and the other in the Eastern. The people who live in the two countries cannot come together because of the wide Pacific

Chinese letter written by Mr. Ngo, for many years a teacher of the Chinese language in Chen Teh.

Translation by Mr. Alfred Chang, principal of Chen Teh.

**Quoted from the Friendship Folio.*

We offer this gift for a token of friendly goodwill to our friends.

We wish you happiness and hope we may hear from you again by letters.

Respectfully your friends,

COMMITTEE OF FOUR GIRLS OF CHEN TEH.

Ocean. Yet a thousand years ago, in the Tang Dynasty, a great many people of our nation went over to your country across the ocean. It is from that effort that a Tang Zen Street has come into existence in your famous city of New York. At present with the communications of steamboats, wireless and cable telegrams we can exchange communications concerning each others' nations more easily. This circumstance makes fair promise that a real friendship may develop in the near future.

As a matter of fact, America and China are neighborly nations, always helping and protecting each other when there is need of such an emergency. Now we hope to train our children in such a way that a real understanding between our two nations will soon develop. We therefore feel that a World of Friendly Children Organization is a real Gospel. All who stand for it may help avoid a second war. Let us therefore teach our children the example, "Kindness and Fairness are the best ways for treating our neighborly nations." Since you people in America have set the good example of fostering this enterprise, we are more than glad to participate in it. We hope that you will share with us as we are in need of your assistance, and may God bless this enterprise with every success.

Sincerely,

YOUR TEACHERS OF CHEN TEH GIRLS'
SCHOOL, Shenchow, Hunan, China.

"The magazine is fine, full of interesting reading and I hope it may continue to live long after I am gone."

MISS MARGARET KNEPPER, Berlin, Pa.

Deepening Our Spiritual Life Through Service

AS we look forward to the fiftieth anniversary celebration of the Woman's Missionary Society of General Synod, the question confronts us as to how we can most fittingly observe this important event as individuals. The answer comes as a challenge to every woman and girl of our Woman's Missionary Society and Girls' Missionary Guild to deepen her own life spiritually, through service to others, during these three years of preparation.

The world is very greatly in need of men and women who not only dream great dreams and cherish noble ideas, but who cannot rest until their dreams have become deeds.

If you study the teachings of Jesus, you will find the little word "do" constantly on His lips. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father."

If a man's life purpose be to do the will of God, the plan of God for his life will be unfolded. But there must be the closest touch with God if this plan is to be carried out. We must plan for the bit of quiet time daily alone with our Father. If it be planned for, it can be had in every life. The most wonderful thing we human beings can do is to talk with God. As Christians we must also regard prayer as a sacred instrument to be used in behalf of our fellowmen. Only then can we realize our relation to our fellowman as that of brother, and our duty to our fellowman as that of helper.

It is not until we are in action doing His will that we are really and entirely given to God. Jesus said, "Whosoever shall compell thee to go one mile, go with him two." Perhaps almost anybody will be willing to go the first mile, but when a man travels the second mile, when asked to go only the one, he has God with him. We must be more willing to serve a man, than he is to demand it. It is what you cannot spare that bears the hall mark of Calvary.

No one could tell me where my soul might be; I sought for God, but God eluded me, I sought my brother out and found all three, My God, myself and all humanity.

MRS. TILLMAN W. HOERNEMANN,
New Philadelphia, Ohio.

IF we consistently study the Word and spend much time in prayer, surely we will want to serve our Lord and Master.

Following the works of Jesus and His helpers should give, and does give, us a real example to follow every day and hour. The world is full of wonderful examples of Christian work that should lead us all to greater helpfulness to those who are waiting. Work done for Christ and humanity brings a rich reward. Souls saved through Christ Jesus bring the workers the true reward of deepening the spiritual life through service.

Jesus gives many examples of work for all to follow. He said, "I work the works of my Father." Oh, that we all might be able to say the same thing. Jesus cleansed the leper and raised the dead. We cannot do these things, but we can save souls and bodies. He opened the eyes of the blind. With His help we can open the spiritual eyes of many that they may see the light of God's love. Jesus sailed over a tempestuous sea with His disciples and He is even now sailing over life's journey with us if we but get in His boat, the Church, and do His commands.

We can easily think of many whose reward for service has been a deepening of spiritual life. Two notable examples are Dr. Bartholomew and Mother Hoy, whose lives were one continuous service for others and who enriched not only their own spiritual lives, but those of hundreds of their fellowmen. We say of them, "Surely their works do follow them." If we can but keep God's many good missionary helpers in mind and strive to be their helpers we will want to serve more faithfully each day. If we serve through love we will not be thinking of the reward for serving, but the reward will surely be ours. God always rewards faithful service and what better reward could we wish for than a better and deeper spiritual life.

A line from an old hymn tells us, "And by serving love will grow." The more time we give to the service of our Lord, the more we will love the Cause we serve and thus our spiritual life must be daily enriched.

FLORENCE E. BRANDT,
Norristown, Pa.

This 'n' That

Gypsies of the Crops

Because so many friends of the "Migrants" have been wishing they might see what happens at a Migrant Center, where the families work and how they live, a one-reel motion picture of the migrant laboring families and the nation-wide interdenominational program of the Council of Women for Home Missions among them has been prepared. Accompanying it are a worship service and a lecture which will provide a complete program on Migrant Work. The lecture is entitled "Gypsies of the Crops," and may be rented at the rate of \$1 plus return postage for each showing. Make your reservations with the Department of Missionary Education, 904 Schaff Bldg., 1505 Race Street, Philadelphia.

Migrant Dramatization

A new play in three acts, "Nomad Neighbors," has been prepared by Miss Ballard (Western Supervisor for Migrant Work), showing the problems of migrant families and how the work of many denominations, through the Council of Women for Home Missions, is helping them meet their problems. Acquaintance with Mrs. Shott and her family brings a realization of what the migrant mother and each member of her family face. Characters: 2 m., 2 f., 8 children, and about 5 minor parts which may be spoken off stage if desired. Playing time 45 minutes. No royalty; price 15c.

Change in Address

The address of Mrs. J. F. Hawk, president of the Woman's Missionary Society of Midwest Synod, has been changed from Lafayette, Ind., to West Point, Kentucky.

Study Books Translated

The Woman's Missionary Society appreciates the willing services of Miss Louise Grether, of Plymouth, Wisconsin, in translating the current study books for the Woman's Missionary Society column in the *Kirchenzeitung*. "The Christian Mission in America" was used last fall and "Eastern Women Today and Tomorrow" will appear during the next six months.

Magazine for the Blind

In the November issue of *THE OUTLOOK OF MISSIONS* there appeared an article telling about the John Milton Magazine for the Blind, how we had helped make it possible and how much joy was expressed by those receiving it. Several inquiries as to where and how it may be secured have been received.

Address the John Milton Foundation, 210 Bible House, Astor Place, New York City, enclosing 10c, registration fee. When asking that this Christian magazine in Braille be sent to a blind friend, we suggest that you state the source of your information.

New Japanese Hymnal

A copy of the new hymnal, intended as a supplement to the regular union Japanese hymnal, has just reached our desk, through the courtesy of Dr. Kate I. Hansen. All the hymns have been written by Rev. S. Ojima, a pastor of the Church of Christ in Japan. Mr. Ojima, who writes in the classical Japanese poetic style, has written hundreds of hymns. He once won the prize in the Imperial Poetry contest.

Dr. Hansen, head of the music department of Miyagi College, was asked to set the hymns to music. It was necessary to study the words very carefully before selecting or composing a tune. Miss Katsu Sato assisted Dr. Hansen to get the spirit of the difficult poetic language and copied both words and music for the press. We are proud of Dr. Hansen's and Miss Sato's contribution to the Christian forces of Japan.

Fellowship Congress

Perhaps the first Fellowship Congress to be held this spring will be that in Grace Church, Milwaukee. The date is April 8, the first Sunday after Easter and there is a special reason for holding it so early. The men of the Evangelical churches in this district invited the men of the Reformed Churches to a Men's Congress held at one of the Evangelical Churches in the city. Rumors are abroad that the Young People of the Evangelical Churches are planning to invite our Young People to a Rally in the near future. Now in order that the Evangelicals will not have to do all the inviting, the women wanted to be first to extend an invitation to Evangelical women—hence the early date for this Congress.

The plans are for an afternoon meeting at which the President of the Evangelical Women's Union, Mrs. Mernitz, and the President of Northwest Synodical Woman's Missionary Society, Mrs. Rettig, will speak. There will be special music, one feature being a chorus of Guild girls. After the program a social hour will follow when tea will be served and an opportunity given to really have fellowship with our new sisters. At least 600 women are expected to attend this Congress.

Young People's Bulletin

Frequently there come to our desk copies of the Young People's Bulletin of the First Reformed Church, San Francisco, California (Japanese). These mimeographed bulletins contain church announcements, the Sunday services, and a challenging message headed by excellent drawings which usually tell a story without words. A recent bulletin contained this message:

"I Am My Brother's Keeper—Japanese second generation is not nearly so interested in money making as the first generation. This depression has taught them not to live for material things. Every second generation desires a full and happy life, which cannot be bought with money. The happiness which it seeks is not only for itself, but for others—that true happiness which Jesus characterized

as the kingdom of heaven, which should be the heritage of the poor in spirit.

"Japanese second generation today are endeavoring to save this old world from catastrophe by serving others and finding true satisfaction in a life whose ideal is Christ and whose motto is 'I am my brother's keeper.'"

Sympathy

We extend sincere sympathy to two General Synodical officers who are mourning the "home going" of loved ones—Corresponding Secretary, Miss Bessie Shade, whose father, and Trustee, Miss Elizabeth Zimmerman, whose mother recently passed into Life Eternal.

We mourn also the home going of Mrs. Jacob G. Rupp, a life-long member of the Woman's Missionary Society and a zealous worker for the extension of the Kingdom.

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

Lancaster Classis—Mrs. Adam J. Hain, 1605 Berryhill Street, Harrisburg, Pa.

Philadelphia Classis—Miss Greta P. Hinkle, 32 E. Elm Street, Norristown, Pa.; Mrs. David Sensenig, 700 W. Marshall Street, Norristown, Pa.

POTOMAC SYNOD

Mercersburg Classis—Mrs. Bessie J. Allison, Southampton Heights, Shippensburg, Pa.

MEMBERS IN MEMORIAM

EASTERN SYNOD

Reading Classis—Miss Sarah Elizabeth Krick, 106 Douglass Street, Reading, Pa.

West Susquehanna Classis—Mrs. Aaron C. Stahl, Market Street, Lewisburg, Pa.

POTOMAC SYNOD

Mercersburg Classis—Mr. Herbert W. Allison, Southampton Heights, Shippensburg, Pa.

Mrs. Mary E. Hostetter, Greencastle, Pa.

Mrs. Sensenig received her Life Membership as a Christmas gift from her children, a gift which pleased her more than anything else they might have given.

If You Were

If you were a deaconess or a missionary, would you like to count on receiving one-twelfth of your year's salary every month? Or do you think that it would make for your peace of mind, if you never knew how much you would receive—perhaps nothing, perhaps \$20, perhaps \$35, perhaps \$85? The salaries of the deaconesses and missionaries for which the Woman's Missionary Society of General Synod has made itself responsible, can be paid only as the money comes in. If every local treasurer pays one-twelfth of her society's budget every month, or pays for three months at a time in advance, and every

classical and synodical treasurer sends it on promptly, the deaconesses and missionaries will receive their salaries monthly. If not—it is the deaconess who suffers, and the missionary.

Queries

1. What significant gathering was there in Shenchow, China, last Armistice Day? (Show pictures.)
2. How can you see "Gypsies of the Crops"?
3. Who prepared the New Japanese Hymnal?
4. What message was given to Japanese young people recently?
5. Chen Teh students were as happy as..... when they received the Folio.

Literature Chat

CARRIE M. KERSCHNER

AT this season of the year one frequently hears the words, "Of what will you deny yourself during Lent?" A good answer would be "Of self." This reminds us of an editorial read several days ago which said, "To shake one's self out of one's self into another person is a hard thing to do, but until we learn how to do that we cannot help others, even a little, to live their lives."

"Prejudices, timidity, selfishness, unfeelingness, all stand up within us, and the wheels of purpose move so slowly, and the least little thing, *want of time* or 'what's the use,' checks our enthusiasm."

The fiscal year of the missionary societies is rapidly drawing to a close. Report Blanks have been received and a Cabinet meeting will be called that the various secretaries can help fill them out. We are praying that there will be no "want of time" for this important task; no "what's the use" and no other little or big things to check enthusiasm.

A recent visitor at headquarters fairly radiated sunshine as she said, "There seems to be new life in our Society the past year; everyone shows a greater interest and a fine spirit pervades all of our meetings. I don't know what has happened." We believe we know the reason. The officers of that society have already "denied" themselves "of self" and have thus helped others. Is it any wonder that among such a group enthusiasm is infectious?

Someone writes, "At our last meeting six new members signed the constitution. Send me six more Calendars. We've had two dozen, but that was not enough." "Self" lost in that group, too. No "want of time" to prepare interesting programs that keep members enthusiastic.

To date about seven hundred Woman's Societies have purchased the program material issued by the General Synodical Society. That is a very good percentage. What are the other sixty groups using? Of every packet, with the exception of two which change little in the Triennium, more have been sold in 1933 than the previous year. This is encouraging to those who spend hours and hours in preparing the material.

The Prayer Cycle listed in the current program is to be used daily during March and April. A reprint (up to date) appeared in the February OUTLOOK OF MISSIONS.

The writer of the Thank Offering Thought for February is now the President of the Woman's Missionary Society of Pittsburgh Synod.

The subject of the March program is China. Perhaps you will want to link up the social period of your Annual Meeting with China and serve "Chinesey" refreshments. The Chinese serve tea, rather weak, with neither sugar nor cream. Almonds, pistachio nuts and salted peanuts are favorites. They do not like candy as much as we do, but they serve candied fruits and ginger. Almond cookies may be made by adding ground almonds to the dough. Suggestions for a more elaborate lunch will be gladly furnished if an addressed and stamped envelope is sent with the request.

If the material for the May program, "The Highway Reaches Iraq," needs to be supplemented, two articles in the February 1st issue of the Church Papers (*Messenger* and *Christian World*) might be used. When the talk, "American School for Girls, Baghdad," is given remember to add that because of the cut budget, Miss Honse, our representative on the faculty, has been recalled. Mr. Edward Jurji, who wrote one of the articles referred to above, is a teacher in the American School for Boys in Baghdad and is at present studying in Princeton.

The April Builder's Tool for Guilds is "Girls Who Became Leaders," \$1.00. One of the "tools" listed for use in May is "Men Conquer Guns," price 20 cents.

The time is here to think about delegates for the Summer Schools and Missionary Conferences. Choose your delegates carefully and prayerfully.

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

* * *

Welcome, thrice welcome, to a new Young Woman's Missionary Society organized in St. John's Church, Allentown, on January 1, 1934, with 10 charter members. Margaret Rees Begel, 301 S. Madison Street, Allentown, Pa., is president. Lehigh Classis claims this society as well as the one organized April 4, 1933, in St. John's Church, Slatington, Pa. Mrs. Harry Steckle, 302 Main St., Slatington, president. Belated, but none the less hearty, greetings to this group also.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

Cleveland, Ohio.

Dear Guild Girls:

During the month of March you will make out the Annual Report for your Girls' Missionary Guild. Does the report show that you have advanced? That you have done all that you possibly can to develop an attitude of Christian world-mindedness, to help each other develop the four-fold life and to serve Christ at all times? If you are not satisfied with this year's report what are you going to do next year?

Also at the March meeting you are electing new officers. While it is a special privilege to be elected an officer and to direct the work of the Guild, it is only through the co-operation and loyalty of all members that the work can be most effectively carried on.

Endeavor to make the Installation Service at the April meeting very impressive. (The service is found on page 21 in the Handbook.) May the officers, appointed departmental secretaries, as well as each member, be inspired by the ever-present Christ to learn what it means to reflect the Spirit of Love and Service and may our prayer together be that of the poet—

"In a circle of service that never shall end,
May we work with Thee, Lord, without
fear,
Until homeland, and far lands, and neighbor
and friend,
Shall worship the Christ we hold dear."

Cordially yours,

RUTH HEINMILLER,

General Secretary of Girls' Missionary Guilds.

NEW GUILDS

EASTERN SYNOD

St. Peter's Church, Easton, Pa. Organized with 10 charter members by Mrs. A. S. Leiby. President, Miss Jean Hahn, Hellertown Rd., Easton, Pa.

St. John's Church, Slatington, Pa. Organized with 13 charter members by Mrs. Maxwell Payne. President, Miss Romaine Greenwood, 523 Washington Street, Slatington, Pa.

St. Paul's Church, Quentin, Pa. Organized by Miss Sara Bowman with 13 charter members. President, Miss Dorothy Meily, Quentin, Pa.

NORTHWEST SYNOD

First Church, Waukesha, Wis. The "Junior Guild" divided into two Guilds. One group has 12 members and has chosen the name "The Golden Rule Guild" and the other has 8 members and has the name "The Ruth Guild."

Mission Band

IN Juniata Classis a Mission Band Institute was held at Altoona, Pa. The hundred children who attended were divided into three groups: kindergarten, primary and junior.

The kindergarten children had a program based upon the book "Kembo." Although this was not a large group, the leaders had an opportunity to get suggestions for giving missionary education to pre-school children.

"Our Friends, the Migrant Children," was the theme used for the primary group. After the children had examined pictures of migrant children and had had a discussion with the leader about them, they were told a fitting story from the book, "Child Neighbors in America." For relaxation the children played several appropriate games. Then there was a brief discussion about children

engaged in migrant work and other forms of child labor, followed by the telling of the story of "Olaf of the Beet Fields," taken from "Uncle Sam's Family." This worked into a worship service of song, scripture, story and prayer. Expressional activity took the form of the making of a migrant scene on the sand table. The session closed with prayer.

The juniors used as the theme for their meeting, "Africa and Our Negro Neighbors." This session was conducted in a manner somewhat similar to that of the primary one. The entire program was very carefully arranged as to discussion, stories, worship and expressional activities. Refreshments were served to all groups following the sessions.

This type of children's demonstration gave the leaders, not only of Mission Band but of

Junior Christian Endeavor and Church School, some suggestions for missionary education in the various children's groups.

The leaders, Mrs. Chas. Rockel, Miss Elizabeth Shoenfelt, Mrs. Oscar Fouse and Miss Snyder, who very carefully prepared this entire Mission Band Institute, deserve much praise, for the meeting was a great inspiration to the children as well as to the leaders.

NEW MISSION BANDS

EASTERN SYNOD

First Church, Spring City, Pa. Organized with 20 charter members by Miss Ann MacIntire.

OHIO SYNOD

Goss Memorial Church, Akron, Ohio. Organized with 25 charter members by the Mary Martha Circle of the Woman's Missionary Society.

Brethren, Pray for Us

DUE to the meager receipts of the Board of Foreign Missions it was compelled to cut our whole budget 40% and in some places more is expected of us. Truly the fire is upon us and the testing time of our faith as well as our work is at hand. In the words of St. Paul: "Brethren, pray for us." There have been many surprises, one will be of interest to you. The Churches will endeavor to continue their work during the coming year even though our Evangelistic Budget was cut 40% and all Evangelists are to be continued.

Every missionary knows that Dr. Bartholomew, the late Secretary of the Board of Foreign Missions, championed our cause before the Churches and his passing is a great blow to all of us. He is gone but his spirit lives on in our North Japan Mission work which he fostered and helped to shape with such care and love. Dr. A. V. Casselman, our new Secretary of the Board of Foreign Missions, in a recent letter, with which every missionary agrees, stated "Dr. Bartholomew was one of the best-hearted men who ever lived and no one knew this better than the missionaries."

This year marks the beginning of a New Deal in our work. Were it not for the unshakable Faith we have in God that after all He is leading us, we would become discouraged. For the past few weeks I have been postponing the dreaded day when I must tell the workers here in the Morioka Christian Education Center that every one must take a severe cut in salary. One by one I called them in to talk things over and the one surprising thing was that they all thought they could take the cut and assured us that they would continue to do their best.

You no doubt would be interested to know that the average Japanese ordained minister is to receive \$23.33 a month or \$279.96 a year from the Mission. One of our Kindergarten teachers here in Morioka, a college graduate and a willing worker will receive \$11.00 per month. I do not see how we can cut any more "for the laborer is worthy of his hire." With the above salaries you would not expect to find very many pieces of fish in their meals during the coming year.

Should another cut become imperative due to our friends sending less money to the Board of Foreign Missions than they did last year, more of the missionaries will be compelled to return to the home land. This problem has already been seriously considered and at our last special Mission Meeting the missionaries among themselves voted who was to stay in case the missionary personnel was to be cut. This seems unbelievable when the Mission work in North Japan is gradually gaining momentum. In spite of hard times and the difficult era we are passing through, the Church membership is increasing every year and the contributions by the Japanese to support their own native Churches are mounting. And yet here in my own field there is only one Christian to about every 378 unbelievers—the task is far from finished.

Morioka, Japan.

GILBERT W. SCHROER.

An Open Letter

March 2, 1934

To the Pastors and Consistories of the Reformed Church in the United States:

Dear Brethren:

We are in the midst of Lent—a season given over to self-sacrifice and emphasis of the things of the Kingdom of God. We believe that no small part of the work of the Kingdom is represented by the benevolent activities of the four Boards of the General Synod. At its last meeting the General Synod recommended that our pastors, consistories and people restore the custom of using the Lenten and Easter season for gathering the major portions of the Apportionment.

We are constrained to call your attention to the receipts of the Boards for the month of February. They are as follows:

Board of Home Missions.....	\$5,967.93
Board of Foreign Missions.....	5,814.01
Board of Ministerial Relief.....	1,100.95
Board of Christian Education.....	906.14
Total	<u>\$13,789.03</u>

Brought down to the individual these figures mean that the average member of the Reformed Church last month gave to Home Missions 1-2/3 cents, to Foreign Missions 1-2/3 cents, to Ministerial Relief 1/3 of a cent, to Christian Education 1/4 of a cent—a total of less than four cents.

We make no appeal to you. You know what these figures mean. The grim fact is apparent. Your Boards cannot do the work you have committed to them on this income.

We have but one fear. It is this:

“These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works; nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place.”

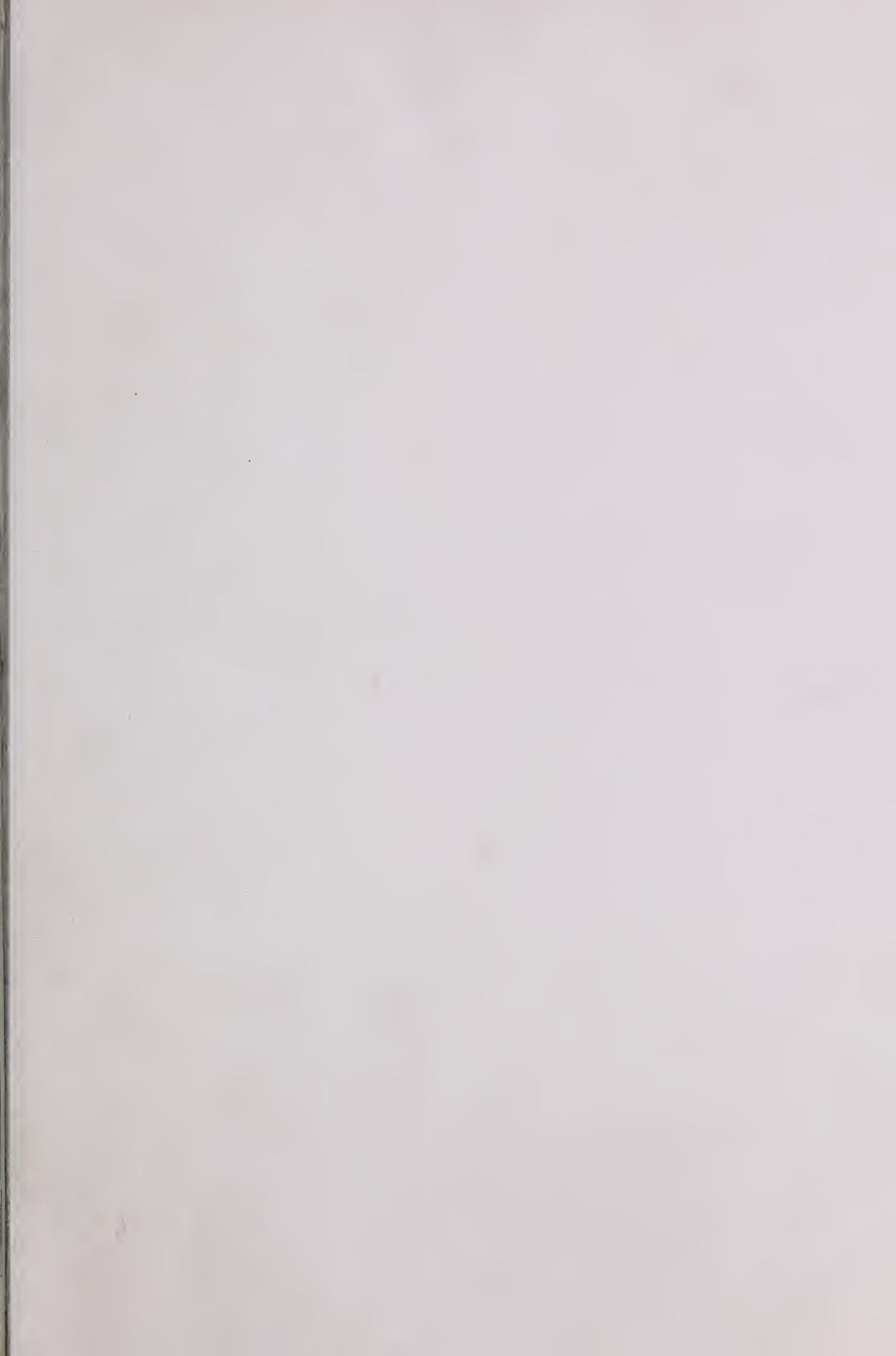
Fraternally yours,

JOHN LENTZ
A. V. CASSELMAN
CHARLES E. SCHAEFFER
PAUL D. YODER

HENRY I. STAHR
EUGENE L. MCLEAN
WILLIAM E. LAMPE
W. M. DIEFENDERFER

THE COMMITTEE OF EIGHT

Representing the Boards and the Executive Committee of the General Synod



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